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MONTHLY SUPPLEMENT TO

[S]OUTH INDIAN RESEARCH.

A Monthly Journal Devoted to all Kinds of Research.

Edited by T. Rajagopala Rao, B.A., L.T., Ph.D., M.R.A.S.

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Monthly Supplement to

SOUTH INDIAN RESEARCH.

VOL. I.] DECEMBER, 1923. [No. 1.

OURSELVES.

Once again, our Journal sees the light of day through the kind patronage of the friends of the movement. The opening of a press of its own had been a cause of some disturbance of late. The Printers' strikes organised just then told upon the newly started press, so much so that the young movement that with a faltering step wished to go silently on with its own work had to die an untimely death. With much difficulty, we secured a local press to do our work, but our friends there worked briskly until all the back numbers were made up and then stopped working altogether putting us to an unnecessary expense of nearly five hundred rupees. If they had told us that they would not proceed with the work after finishing the back numbers, we would not have given the work at all there. As it was it took nearly three months for us to get a reply from them as to their resolve. It is unnecessary for us to enter into such and other difficulties that the research movement had to face during these months Suffice it to say that a new era of progress has begun again and that the Journal hopes to progress now without any further break.

To such of the old Subscribers, as have yet to receive copies of the journal, the Journal will be sent until the arrears are over and the next number will be sent V. P. P. To the others, a V. P. P. will be sent after three nnmbers have been supplied.

Advertisements seem to be a source of income to the Journals now a days. We are therefore issuing a separate advertisement supplement of this Journal, which contains some eight pages of matter from this Journal. The journal and the special supplement put together will have a circulation of nearly 4000 copies and that is, we believe, sufficient inducement to the advertisers to help the cause of research by their support.

The journal has we believe, good days before it. The South Indian Research Conference is to come off very soon, and as this Journal is the official organ of that Conference, the learned papers for that Conference will furnish very valuable articles to our columns.

The cause of research is as much a national cause as any other. It is not and cannot b[...] under the sole support of a single individual [...] is a national cause. For the movem[...] flourish well, it requires not less than r[...] thousand per annum. We can therefo[...] appeal to our well-wishers to see that they [...] lend their helping hand to us by inducing ot[...] to subscribe for the Journal. If every educat[...] gentleman feels, as we believe he does, that jus[...] as for the political cause, propaganda work is required for this cause also and that a part of his income say three pies per day has to be set apart for helping research it is not difficult to secure in all Southern India, at least 2000 subscribers each paying Rs. 6—0—0 per annum for this journal. And after all, how many such three pies do we not spend everyday for purposes not so farreaching. We exhort our friends and sympathisers for their active support and sympathy.

OUR MONTHLY SUPPLEMENT.

At the sng
gestion of some of our friends who xpressed a desire to see that certain matters in ur columns should have a very wide circulation, ve are issuing a special monthly supplement to ur South Indian Research. Its annual subscription is only annas twelve. The supplement consists of one form (eight pages) of matter taken from South Indian Research, and all the advertisements printed in South Indian Research. Subscribers to South Indian Research get each month the full number, but subscribers to the Supplement get only eight pages of matter in the number sent to the subscribers. In South Indian Research, there is all the matter that the supplement has and also a large number pages of other matter. The Supplement contains only such matter of the Journal as requires a large circulation and in it will be included the part of the journal that contains research notes, notes reviewing the work of Oriental Research carrie out in other parts of India and the world, and the business part of the Research movement. The journal and the supplement put together will have a monthly circulation of nearly 4000 copies and as every advertisement in South Indian Reseach appears in its supplement also, *South Indian Research* is the best medium of advertisement for business men. Subscribers of South Indian Research need not subscribe for the supplement, as these pages are already there. To others the supplement will be given as has been shown above for a nominal subscription of annas twelve per annum. It will be seen that this amount comes only to an anna per month and we hope that the public will be pleased to encourage this new venture by their hearty support and co-operation.

THE SOUTH INDIAN RESEARCH CONFERENCE CIRCULAR III.

GENTLEMEN,

Papers intended to be read at the ensuing conference have to reach the Secretaries before e 15th of January 1924. The papers may be- to any of the following sections. A copy journal containing this circular is now to you as invitation to you for kindly ...ting a paper to the Conference, and we gladly supply any further information you require.

As we do not know the names and addresses of many of the great scholars of our land, we shall deem it a great favour if you can kindly send us the names of such of the scholars that you may know of, to whom also we will gladly send invitations.

It will be of immense help to us if the papers contributed are all in English. It should also be noted that with each paper a short summary of it may also be sent, so that the summary may, if practicable be first printed and circulated in advance for the information of those who wish to attend the Conference.

III. *Subjects to be included in the Programme of the Conference*—

(*a*) Sanskrit and Prakrit Languages and Literature.
(*b*) Tamil.
(*c*) Telugu.
(*d*) Malayalam.
(*e*) Kanarese.
(*f*) Oriya.
(*g*) Urdu.
(*h*) Philology of the Aryan Languages.
(*i*) Dravidian Philology.
(*j*) Archæology, Epigraphy, Numismatics and Ancient Art.
(*k*) Ancient History, Geography and Chronology.
(*l*) Ethnology and Folk-lore.
(*m*) Music.
(*n*) Drama.
(*o*) Medicine.
(*p*) Ancient Indian Sciences.
(*q*) General.

Yours faithfully.
(Sd.) T. RAJAGOPALA RAO.
R. KRISHNA RAO. BHONSLE.
Secretaries.

THE DEEPAVALI; ITS ORIGIN AND ITS ASTRONOMICAL SIGNIFICANCE.

(THE EDITOR).

Festivals we have and festivals we enjoy. Not that every time I have a feast in my house, there is feast at my neighbour's also. I may have a party in my house to commemorate a friend's visit: Should all the world have a feast that day in their homes? Universal festivals have a deeper origin; they are prompted by a higher idea. Of such is Deepavali, the sacred festival of lights, so recently celebrated. India has still the fortune of preserving it, which to China and Persia, Egypt and Babylonia, Greece and Italy were dreams of a happy memory two thousand years from to-day.

Hail! all hail !! then to Deepavali, an ancient festival, the more dear to us on account of the thousands of years during which it witnessed the impermanent scenes of the rise and fall of vast Empires. Before its eyes, sturdy nature was but a fickle mistress that changed with every wind, the very mountains some of them being yet babes slowly growing into prominence. Such is Deepavali, hoary with age, still struggling on in India of ancient memory, the form still remaining, the essence all lost. And Deepavali, our ancient Deepavali is still the national feast of India.

And this strong vitality, its ancient universality, what have they come from? Festivals there are and festivals there will be of a class that commemorate a great hero or a great event. The Jayantis of Rama and Krishna, of Sankara and Nanak, of the death of Naraka or of Mahishasura,—festivals of this class are limited in their sphere to a particular class, clan or country. But Deepavali was a universal festival, a feast for all the civilised world, whether of Asia, Europe or Africa. Festivals again there are mainly intended for merry-making. The moonlight festivals in Northern India are an instance. But the conditions of Sahara are not those of the Indo-Gangetic plain, and Deepavali was not the particular festival of any country but one of universal feasting, the very same for all the civilised world. Then, we have festivals that have their origin in the seasons. The spring or vernal feast (Vasantotsavam), the autumnal feast (Sarannavaratram immediately after the season of heavy rains), the summer and the winter Solstices,—these have an astronomical origin. Ratha Saptami was once the new year's day in India. The Rajput new year still begins two days before Rathasaptami. The Matsya Purana extols the day as one of deep religious significance. New Years days always open with religious vows and austerities, and as Rathasaptami, was India's new year's day and *the special new year's day for the ancient South Indians*, many of the women's Vratams (vow offerings) of non-Sanskritic origin, and therefore purely of the soil, begin that day. In the Telugu country for instance many such are still preserved, such as the Chittee Bottu, Nitte Singaram Katuka Gouru, Gandala Gouru, Padunaru Phalalu, Pushpatamboolum, Dampati tambulam, Soubhagya thadiya, Kanda, Gummidikaya, Velagakaya, Nitia annadanam, Vavili Lakshmivaram, Chitraguptulu, Saka, Phala tamboolam, Chaddikuti Mangalavaram, Adivaralu, Sukravaralu, Akshaya bondalu, Magha Gouru, and Udayakumkuma. These Vratams require no Mantrams. A story is said in the Vernacular and that is all. The Sanskrit names of some of them are of a later date. Then there are other festivals that have a similar astronomical significance. The Summer solstice falls on the 21st of June and is the new years' day in Kathiawar. The equinoxes give us the Makara Sankranthi (Pongal) on the fourteenth of January, and the Karkataka Sankranti on the 16th of July. A festival cannot become universal without sufficient cause.

What then is Deepavali, which we celebrated only a few days ago. What is its origin, and what is its significance?

SOME SOUTH INDIAN FESTIVALS OF LIGHTS.

The word Deepavali is a Sanskrit compound composed of *Deepa* which means light and *avali*, group. The word means a garland of lights. Deepavali does not mean Narakasura, nor Srikrishna nor Satyabhama. Etymologically the word has nothing to do with any of these three persons, with whom in South Indian Mythology, the festival is associated. In its pure and exact significance Deepavali is a group of lights.

There are other festivals of light also in Southern India, that sprang after the Deepavali,

The month of Karthika is specially holy for these lights. In the temples of Siva, a light is hoisted to the skies every night during this month, and whoever so hoists or even sees it is said to be cleansed of his sins. On the Poornima day of this month, every householder is expected to light in the evening in his house as many lights as he can afford to. Then, there are vows, and austerities of lights specially for women, such as the *Laksha Vattis*, where a lakh a lights are burnt, the *Krithika Deepams*, in which an average of 500 lights have to be burnt., the *Akhandam*, when for all the thirty days in that month, the light should be continually burning day and night, the *Ekottaram* in which the lights every day should increase in arithmetical progression by 1 regularly for thirty days, the *Krittika Deepams*, when every morning while still the stars are seen in the sky, the person must bathe and offer lights, the *Muni Karti Deepams* of 360 lights to be lighted on the full moon day of Karthika as an annual offering in a lump to represent a light for each day for the 360 days in the Hindu calander year, a *Deepadanam* in a silver or golden dish to be offered to a Brahmin, with camphor burning in it, the *Kshirabdhi Dwadasi Vratam* on the twelfth day of the bright fortnight of Karthika, when lights are burnt in commemoration of Maha-Vishnu, who rising from his bed on the leaf of the *ficus Bengalensis*, in the sea of milk married Brinda, the widow of Jaratkara, and so on. At Tiruvannamalai, a huge light will be kept burning for the Karthikai, into which lakhs of pilgrims will be throwing camphor and oil. The light, it is said, goes so big and strong, that though kept in the open, the severest cyclone with the biggest rain will not extinguish it.

Such then is the significance of the festival of lights. Though there are thus so many festivals of light, the name Deepavali, garland of lights, belongs only to the one festival, which is the heading of this article. If may also be noted that Deepavali opens up the season of lights, except to the Madhwa sect of Brahmins, whose season begins from the full moon of *Asvija*, that is a fortnight earlier.

THE SOUTH INDIAN MYTH ABOUT DEEPAVALI.

It has been already pointed out that Deepavali denotes a string of lights. But the masses in Southern India associated it with a Puranic myth. There is no Sastraic authority for this association, but ask any man in the South, and he will tell you a wonderful story about it. Mother Earth (Bhudevi) had a son by name Narakasura. He was an asura and so a tyrant. He wrought so much of evil to the world that it became necessary for Srikrishna to kill him. Sri Krishna and his consort Satyabhama went to war against him. Satyabhama asked of her husband a boon to fight with the Asura and the boon was granted. Narakasura was killed and 1,000 princesses that he kept captive in his harem were released. With the death of the Asura, the people breathed again a free air. All bathed in oil to commemorate the victory, and bon-fires were blazed. The country was lit up in glorious lights, and it was a grand festive day for all the earth. It is as an indication of this victory that we are said to bathe on Naraka's death day, the crackers that are burnt being a mark of the arrows in the battle that made a loud noise, and the lights, the emblem of the celebration of the triumph of Srikrishna.

THE MEANING OF THE MYTH.

This then is the story associated with Deepavali. It may be stated that this story so well known in the South, is news to the people of Northern India. "No," they will firmly tell you, It looks strange. "We have the festival of Deepavali here also, but the story of Narakasura has nothing to do with it. You seem to be very strange people, you of the South." The story, connected with Deepavali is thus not of universal application in India, but is peculiar to the South." But who is Narakasura? Just as Deepavali is a compound made up of two words Deepa and Avali, so is Narakasura, a compound made up of two words *Naraka* and *Asura*. Now *Naraka* as any one will tell you means hell. But there is some difficulty with regard to the meaning of *asura*.

In its ordinary significance asura means a demon. But if we go to primitive times, to the period of the Rigveda and of the Parsi Gathas, there the gods were addressed as Asuras. Originally Asura meant the lord or master. Then it degenerated in meaning and meant a demon. Let me in illustration quote from the Rig Veda. Speaking of Indra, the Rigveda in I—54—3 says "high glory hath the *asura*" Again in 1—24—14 Varuna was addressed as "Wise *asura*, thou king of wide dominion." Agni in IV—2—5 was praised as "Rich *Asura*" and in VII—2—3 as "you very skilful *asura*." All the Gods were *asuras* then. It was only after the Deva and Asura war, that the latter word acquired a bad meaning. In this war Yama

joined the *asuras*. As it is, in Narakasura *Naraka* is hell, and *asura* is lord. So Narakasura means lord of the hell. Who is the lord of hell? every one tells you that it is Yama. But what has Yama to do with Deepavali? To make this clear, it is necessary for us to refer to a tribe yet found in India, whose Deepavali celebrations have so much to do with Yama.

The Rajput month is not like our month. Like the month of the South Indian Madhwas, it begins there on the day following the full moon (Poornima). The Newmoon (Amavasya) is the fifteenth day of their month. In Rajputana the month of Kartik thus begins immediately after the first full moon after Dasara and Depavali (the Rajaput Dewali) is thus the fifteenth day of their month. Below is given an extract from Tod's Rajasthan Vol I pp 475—76 regarding the close connection of Yama with this feast.

"Cartica x x x On the 14th (the day previous to Deepavali *i.e.*, our Naraka Chathurdasi) all anoint with oil and *make libations thereof to Yama*, the judge of departed spirits. *Worship* (pooja) *is performed to the lamp, which represents the god of hell, and is thence called yama deiva* 'the lamp of Pluto'; and on this day partial illnmination takes place throughout the city.

'Dewali or Festival of lamps.—The Amavas or ides of Cartic, is one of the most brilliant fetes in Rajast an, called the Dewali, when every city, village and encampment exhibits a blaze of splendour. The potters' wheels revolve for weeks before solely in the manufacture of lamps (Dewa) and from the palace to the peasant's hut every one supplies himself with them, in proportion to his means, and arranges them according to his fancy. Stuffs, pieces of gold, and sweetmeats are carried in trays and consecrated at the temple of Lakshmi, *the goddess of wealth to whom the day is conserated.* The Rana on this occasion honors his prime minister with his presence to dinner; and this chief officer of the state, who is always of the mercantile caste, pours oil into a terra-cotta lamp, which his sovereign holds; the same libation of oil is permitted by each of the near relations to the minister."

—We thus notice that our Narakasura wears a new garb in Rajaputana. He is no longer, the demon that Krishna killed, but Yama himself, the *asura* or lord of *Naraka*, hell. People bathe on the Naraka Chathurdasi day, as we do here but with a different meaning. They light lamps, as we do, but we have seen that their lamp is worshipped as the lamp of Yama, Pluto. Like us they also light on Deepavali day lamps in great grandeur, bht the day is dedicated there to the goddess of wealth, Lakshmi. This does not mean that Yama's business was now over. No. It is not so. The second day following the Amavas is also Yama's day. To quote again from the same book.

"To the infernal god Yama, who is the 'son of the sun,' the second day following the Amavas, or the *ides* of Cartica is also sacred; it is called the Bhratri dwitiya, or the 'brothers.' because the river goddess *yamuna* on this day entertained her brother or Bhratri Yama and is therefore consecrated to fraternal affection. At the hour of curfew (when the cattle return from the fields), the cow is worshipped, the herd having been previously tended. From this ceremony no rank is exempted from the preceding day, dedicated to Crishna; Prince and peasant all become pastoral attendants on the cow, as the form of Prithvi, or the earth."

We have thus seen that Yama plays an important part in this festival. But what strikes one as strange is his curious combination with Lakshmi, though the lamps lighted on Amavasya are not for Lakshmi but for Yama. We have therefore to see if the festival of lights is known any where else, where Lakshmi plays an importaut part. Even here Tod gives us a clue. He says:—

"As of Minerva, the owl is the attendant of Lakshmi; and when we reflect that the Egyptians, who furnished the Grecian Pantheon, held these solemn festivals, also called '*the feast of lamps*,' in honor of Minerva at Sais, we may deduce the origin of this grand oriental festival from the common mother country in central Asia, whence the Dewali radiated to remote China, the Nile, the Ganges, and the shores of the Tigris, for the Shebrat of Islam is but 'the feast of lamps' of the Rajpoots. In all these is a mixture of the attributes of Ceres and Proserpine, of Plutus and Pluto. Lakshmi partakes of the attributes of both the first, while Cuvera who is joined with her is Plutus: as Yama is Pluto, the infernal judge. The consecrated lamps and the libations of oil are all dedicated to him; and "torches and flaming brands are likewise kindled and consecrated, to burn the bodies of kinsmen who may be dead in battle in a foreignland, and light them through

the shades of death to the mansion of Yama."*

It is thus seen that Deepavali is essentially Yama's festival. The name of Yama is unknown to the mythology of Southern India, and the more ancient form of it Narakasura, as an attribute of praise to Yama has been current here for many ages. The myth of Bhagavatha, viz., Krishna fighting with a Narakasura is a later day accretion to its primitive and pure significance. Nor is the association of Lakshmi incompatible with this, as many austerities for wealth begin on the Deepavali day in the Tamil and Telugu countries as well as in Kannada and Kerala. In the Telugu country, the Bathukamma, Mocheti paddam, and Magegouru, are among those for the promotion of wealth. The outstanding fact thus remains, viz., Yama is one of the dieties intended and that it is a festival of lights. Let us see where else in the ancient world, there were festivals of light.

Deepavali in Egypt.

A foot note in Strabo Vol. III page 242 says:—

"Sais was one of the sacred cities of Egypt, its principal deities were Neith, who gave oracles there and Isis. The mysteries of the latter were celebrated with unusual pomp on the evening of the FEAST OF LAMPS. Herodotus (II 59) terms this festival, the third of the great feasts in the Egyptian calendar. It was held by night. Every one intending to be present at the sacrifice was required *to light a number of lamps around his house* in the open air. At what season of the year the feast of burning lamps was celebrated, Herodotus knew, but deemed it wrong to say (II 62). It was however probably at either the vernal or autummal equinox, since it apparently had reference to one of the capital revolutions of the solar course. An inscription at the temple of Neith declared her to be the mother of the sun. It ran thus, 'I am things that have been and that will be, none has uncovered my skirts; the fruit which I brought forth became the Sun'. It is probable accordingly that the kindling of the lamps referred to Neith as the author of light. On the same night apparently were performed what the Egyptians designated as the "Mystery of Isis."

(To be continued.)

* Yamala is the great god of the Finlanders.

A LITERARY PROMISSORY NOTE.

In the Year of the Hindu Cycle named after Raviputramitra Mardana Mardana, in the month related to the father's son of Samana nandana and on Vaikuntha's tithi, and on the week day of Satapatrekshana vairi mitra, To that Virajarajita that enemy of the caste of Visvambharakula, the promissory note given by the Pattanadhipa of the sign of Vasunetra of the Village of Kiriti's son's father.

On demand I promise to pay to you or your order the amount resulting from two thousand times the gates of the city opposite to the sea of peace, with interest at Siva times the bird's King's enemy's eyes.

Witnesses.

1. The ocean's enemy's friend.
2. Kaviraja virajita.
3. Bikkalam Mahaneeya thrimakshara matheya.

(*The Andhrapatrika.*)

CURRENT NEWS.

We invite the attention of our readers to the contents of the previous volumes of South Indian Research published in the Advertisement columns of this number. We are repeatedly asked by our constituents to provide them with an annual index which in previous years we could not do. We have now supplied this want.

To gentlemen who desire to know the nature of matter published in our columns and the amount of work achieved by us, this index

furnishes valuable material. It may be mentioned in this connection that Research is a white elephant that devours any amount of money.

It has been estimated that at least Rs. 10000/- per annum is required to proceed with the work without much want. We are sure that the index will impress upon the minds of the public the necessity for the public for keeping in their heart the fact that research work has also to CLAIM their sympathy and Support.

His Excellency Lord Wellingdon G.C.S.I. G.C.M.G. G.C.B. is pleased to become the patron of the South Indian Research Conference.

The Indian Historical Records Commission will hold its sixth session at Madras on January 10th and 11th next. Proceedings will be opened by His Excellency the Governor of Madras. The following is the personnel of the Commission:—The Hon. Mr. M. S. D. Butler, ex-Officio President. Members:—the Hon. H.E. A. Cotton, Professors L. F. Rushbrook Williams, Jadunath Sarkar, B. K. Thakore, Messrs. I. J. Cotton (Madras), P. Diss, Keeper of Records, Bengal, and A. F. M. Abdul Ali, Keeper of the Records of the Government (Secretary.)—A.P.

The Secretaries of the South Indian Research Conference have issued a circular inviting scholars to send in to them to Vepery P. O. the papers intended to be read at the Conference before the 1st January 1924.

Mahamahopadhyaya Kaviraj Gananatha sen, once President of the All-India-Ayurvedic Conference arrived at Madras on 1-11-1923. His arrival here gave fresh strength and vigour to the cause of ancient Indian Medicine.

A Special Library Edition of South Indian Research printed on Superior thick feather white paper is supplied to the subscribers at Rs. 12/- per annum. The ordinary edition costs Rs. 6/. The special monthly supplement of South Indian Research has an annual subscription of annas twelve only.

NOTES AND COMMENTS.

Sri Yathiraja Swami of Melkote.

On Saturday the 3rd October Mr. Veera Subbiah Chettiar and Mr. Kankapati Subramanya Chettiyar formed an illustrious congregation of about four hundred influential members of the Vaisya Community in the temple of Sri Ramanuja in the Varada Muthiappan Street, George Town, for the purpose of paying a grand ovation to His Holiness Sri Yadugiri Yathiraja Swami of Melkote, Mysore Province.

The Swami delivered a highly interesting and instructive lecture in Tamil which lasted for two hours and which the audience listened to with rapt attention. In the course of the lecture the Swami said :—

Sri Ramanuja did a great deal towards the uplift of the so-called Depressed Classes, and especially that class which was for a long time known as the Panchama caste but recently Christened as Audi Dravidas or Audi Andhras. The people of this community who lived in Melkote and its suburbs had won great merit in virtue of the devotion they had displayed in safe-guarding the sanctuary of the Vishnu deity at Melkote before the big temple was constructed. In recognition of the services which the Panchamas rendered, Sri Ramauuja conferred upon their community the title of Thirukkulattar (Holy Caste) indicating thereby that those people belonged to the sacred caste—a title more dignified and revered than either Audi Andhra or Audi Dravida

The uplift of the community was not confined to a mere titular dignity. It consisted of social and religious elevation also. Sri Ramanuja allowed the Tirukkulattars the grand previleges of ablution in the holy waters of the shrine, of free passage along the Brahmin Agraharam roads on certain occasions, of entry into the Vashnu temple on'y for three days during the Brahmotsavam for purposes of worship. These privileges are being enjoyed even to-day at Melkote by the men of that community as an hereditary right It must be remembered that Sri Ramanuja made no difference between the soul of a Brahmin and that of a Tirukkulattar; both can by religious merit attain one and the

same salvation and both will be enthroned on pedestals of the same kind in heaven.

Bihar Conference.

Mr. Gorakh Prasad, the Chairman of the Reception Committee, then read his welcome speech in which he first referred to the glory and sacredness as well as the historical importance of the place. Then he said, " It was there that the saints and sages of the Vedic age flourished and meditated upon the high principles of life. It was in this land that the great Rishis of the past, sitting cross-legged in communion with God, gave ample proof of their spiritual power and India's spiritual greatness. It was here in this district that the great Chandragupta, the founder of the Mauryan Empire was born and the monument of his glory and greatness still exists here in the dilapidated " Areraj Temple." This is the land where Asoka, the great was inspired and initiated into Buddhism and this is his religion-land. The numerous Asoka pillars existent in this district are still reminding the world of the greatness of that Emperor and the lines carved on the pillars still prove the popularity of the Indian Kings and Emperors and their anxiety and concern for the welfare of their subjects. Look at them. " Real victory is never attained by force ; the true victory can be won only by love and religion." In case of need the subjects are entitled to approach the ruler at once whether he is sleeping, eating, or even answering the calls of nature." These are the lines which still find carved out on those pillars."

Buddha Gaya.

The Bhuddhists of Ceylon have cabled to the Viceroy requesting him to grant them the control of the Buddha Gaya Temple, a place sacred to the Bhuddhists of all countries, but now, from a very long time, under the control of the Hindus of Ceylon. The Secretary of the Ceylon Saiva Paripalana Sabha, while admitting the justice of their complaints, points out that the same injustice from which they seek to be delivered is being done by them by keeping the Hindu temple at Katargam in their hands, a temple which for centuries has been the most revered spot in Ceylon for Hindus and which is even to day maintained largely by the munificence of the Hindu pilgrims of India and Ceylon. More than this, the correspondent alleges that the Hindus are allowed there only on sufferance and have seen with dismay Buddhist rights and worship introduced in recent years in the temple. Indeed, seeing that both the communities have got just and real grievances of their own, we wish the Ceylon Buddists had not appealed to a third party, but had taken the other alternative course of righting them by conference, toleration and compromise.

The Dhanvantari Jayanti.

Vaidyaratna Pandit U. Ramanatha Sastri touched upon the several causes that led to the Avatar of the Almighty as Bhagavan Dhanvantari, how he brought the nectar by the churning of the milky ocean together with the most efficacious medicinal plants and herbs extant in the forests and on the mountains, how the Bhagavan, not content with his work in the upper worlds descended into the earth as Divodasa of Kasi and promulgated the eight divisions of Ayurveda through his disciples and of surgery through sage Susruta. He then dwelt upon the powers and qualities of some of the ordinary medicinal plants, herbs and fruits quoting freely from the several Ayurvedic medical works now extant and pointed out that the unfailing efficacy of these was due to the fact that these were born of the particles of nectar spilt on earth on the occasion of the scramble for getting it both by Devas and Asuras. The Pandit then explained in Tamil the verses in Sanskrit in praise of Bhagavan Dhanvantari which he had specially composed for the occasion.

Human Sacrifice in Burma.

Nagas' Horrible Custom :—

Further particulars of efforts to suppress slavery and human sacrifice in the Putao District on the Burma-Assam Border and given in the Report of Mr Thornton, Commissioner, North-East Frontier Division, who states that slavery in Hkamtipzain has been checked, the number being 215 compared with 271 last year. The reduction was due either to death or redemption. The remaining slaves are either contented or too lazy and opium-sodden to work out their redemption. Cases of nine Indians were investigated, all of whom were apparently happy and did not desire a change. Enquiries have shown that human sacrifice is confined to a comparatively small area of the Naga Hills, but there is no doubt that it flouri-

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1. *Wood National College, Madanapalle.*

The Principal of this College approves of the Magazine and says it promises to be a good one.

2. *M. R. Ry. M Venkatakrishnayya Avl.*

The Magazine is very promising and bids fair to become a very useful journal. I wish every success to you in your undertaking.

3. *The New India.*

" We warmly welcome this most useful effort and heartily wish it success...All who are interested in Indian Research—and what educated man is not ?—should subscribe to this brave journal and help it to continue.

4. *The West Coast Reformer.*

The need for research in every direction—especially in science—is very pressing in India. Research scholars are now-a-days increasing in India, and we have no doubt that a journal of this kind will serve an excellent purpose in publishing the valuable results of research and in giving an incentive to genius and patience.

5. *The Kistna Patrika.*

" A new English magazine has been recently started with this name The editor is Mr. T. Rajagopala Rao B.A. His name is very widely known all over the Andhra territory on account of the many books he has written in the Telugu Language. We hope that Mr. Rajagopala Rao will not in his Researches adopt the purely western methods, but also his own independent methods of work and thus achieve the end in view

6. *The South Indian Mail.*

" It is intended for the learned few, yet the treatment will be popular ; We commend this monthly to all the learned few who are interested in Research work.

7. *The Principal Salem College.*

" This Excellent Journal."

8 *M.R.Ry. Mr. K. Sivaramdas, Editor, the " Anana Chandrika."*

Your Journal is very interesting to read. The Journal not only gives many new points, which western researches do not contain but even clears many of their doubts and errors. Your research is laudable.........Your article on the interrelations of Telugu and Kanarese is praiseworthy.

9. *M.R.Ry. M. S. Puttanna Avl. retired Amildar.*

It is certainly a high class magazine, I find the articles very interesting and edifying. You deserve every credit for your enterprise and your original researches.

10. *M.R.Ry. U. Rama Rao Avl.*

" The journal is a valuable one deserving support from every South India."

11 *The Andhra Seva, Pithapuram.*

" The Journal is started with very high aims. We wish it success."

12. *M.R.Ry. Rao Bahadur M. Shama Rao Avl Retired Inspector General of Education Mysore.*

I am glad to any that you maintain a high standard of work in both the issues. The workers in this field are very limited, and it is bold of you to engage yourself in it, I hope you will receive sufficient public patronage to maintain the same high standard and to continue your work.

13 *The Principal of the American College,*

I think there is a large need for such a Magazine and the numbers thus far received give good promise.

14. *M.R.Ry. N. A. Narasimha Char, Avl, Maharani's College Mysore.*

The South Indian Research being unique, deserves support and encouragement by the Public and the Educational Department of Government.

15. *M.R.Ry. T. Narayana Sastri Garu.*

After going through the pages carefully I cannot but express admiration and heartfelt congratulations for the very interesting and original articles contained in your magazine... The Editorial and other learned and scholarly contributions deserve a wide notice by those who are interested in the regeneration of India.

16. *The Hon'ble Mr. Justice Sir John Woodroffe Kt. C.I.E.*

I am obliged to you for sending me a copy of the October number of South Indian Research, which promises to be of interest.

17. *The Rev. F. Lionci Marler.*

I am glad to know that you are taking up such useful work and wish you all succes.

18, *Prof. J. W. Johary M.A.B.D.,*

The November number you sent has good articles.

19. *The Hita Karini.*

Four numbers of South Indian Research are now published They cast a horoscope of its future greatness. We have no journal solely devoted to Scientific Philosophical, Literary and Historical matters and we are confident that this Journal supplies this want.

20. *F. W. Thomas Esq. India office, London*

" Allow me to tender to you mysincere

thanks for your kindness in sending me the issues of your interesting new periodical. ' The South Indian Research ' I have read them with pleasure. You are covering a wide sphere of knowledge and should appeal to considerable public."

21. *M.R.Ry. Bhimachar, Bellary.*

That the Journal is a very useful one and contains much valuable information is undoubted.

22. *M.R.Ry. S. Kambhotlu B.A. B.L.,*

I appreciate the articles in the magazine very much.

23. *The Challenge LONDON.*

It is right that Indians should take pride in the ancient achievements of their civilisation; and we see in the magazine many indications of the best Indian thought to that of the Christian West.

Some opinions on the Editor of the Journal.

1. *The Hon'ble Sir Harold Stuart, K.C.S.I., K.C.I.E.—*

I can only say that you seem to be treating the subject in great detail and no doubt with great skill.

2. *His Highness Sri Kerala Varma Valiya Koil Tambutran C. S. I. of Travancore.*

From what I had been able to see of your work, I make bold to say that it will be as important and useful as that of Bishop Caldwell. I hope I shall soon have the happiness of seeing the completion of your monumental work.

3. *M.R.Ry. Sri Raja Raja Varma Koil Tamburan. Principal, Maharaja's College Trivandrum and Examiner to the University of Madras &c.*

What the Rev Calwell has done to Dravidiau Grammar you have done to Dravidian Prosody Your disinterested labours on the matter. I hope, will be adequately appreciated by all the communities of the Dravidan race

4. *M.R.Ry. The late Rao Bahadur S. Mangesha Rao Avl Chairman, Kanarese Board of Examiners University of Madras.*

I am very much struck with the powers of laborious research which are displayed therein. I had been led to believe that there are few English Educated Indiaus who cared to devote themselves to the study of Dravidiau Languages and apply Western methods of research to them and am glad to find that there is one at least who has not only the capacity but also the inclination to do so, in spite of the want of encouragement in the present state of circumstances.

5. *From M.R.Ry. B. Rama Rao Avl. Senior Translator to the Government of Madras.*

I find that your pamphlet bears ample testimony to your patient labour and powers of close reasoning—The booklet has enabled me to form a high opinion about your fitness to undertake such valuable research work.

6. *The Madras Mail.*

The South Indian Literary Research Institute deserves to be congratulated on Mr. Rajagopala Rao's contribution to a branch of study of such great interest.

7. *The Rev. J. S. Chandler Late Chairman, Late Tamil Lexion Committee.*

It is hoped that yourself and others will develop this and kindred subjects until the relations of the Dravidian Languages to one another and to Sanscrit are clearly brought out in all departments of Languages.

8. *M. R. Ry. Vedam Venkataraya Sastrula Varu, Late Edtiar-in-Chief of the Lexicon of the Telugu Academy.*

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